

INCEST:

DADDY SAYS HE LOVES ME

by Judy Andrew

Linda Halliday, author of *The Silent Scream* and founder of *Sexual Abuse Victims Anonymous*, spoke to a group of 60 UVic students on Feb. 28 about incest. She was part of a panel concerning research and social issues, sponsored by B.C. PIRG.

Linda Halliday is living in Campbell River, B.C. and has been doing research for six years. Her research has shown that possibly one in four children will be sexually abused before they turn 18. Although there are both male and female offenders, Halliday states that over 90 per cent of the offenders are male. Even though Halliday's statistics indicate that males usually perpetrate this crime, she does not see incest as solely a 'male problem.'

Halliday relates incest to the abuse of power. An elder such as a father, grandfather, uncle, babysitter, mother, friend, etc., forces a youngster into various forms of sexual activity.

Contrary to other professionals, Halliday does not think that sex offenders can be cured. She compares the sex offender to the alcoholic. Offenders are constantly in danger of abusing power, just as an alcoholic is in constant danger of abusing alcohol.

A study conducted by Halliday on a family over four generations, starting from a family in which the father abused his daughter, revealed that in every succeeding family the children were sexually abused. Sons of fathers who abused their daughters in turn abused their own daughters. Women who were abused as children married men that abused their children.

The four generational study was Halliday's own family history. She is particularly concerned about the present generation, because it includes her own daughter. She talks quite openly with her daughter and son in hopes that the trend will not continue.

According to Halliday, it is silence and secrecy that perpetuates this violence. "As long as they can keep you quiet, the offender has control

over you," she said. "Offenders don't abuse kids with a good self-concept who will scream if someone violates them." She was abused for 10 years by her father, from age 6-16.

In her book, *The Silent Scream*, Halliday writes: "He had held me captive with his threats of the police putting him in jail, my mother hating me, no one believing me and my mother being cold, as a method of controlling my mind."

Long years of living in isolated fear have given Halliday the courage to come public with her own incest in hopes of helping others. The lack of help she received from professionals and relatives caused her to withdraw and head towards self-destruction. She attempted suicide several times and turned to drugs for escape.

Four years ago Halliday started *Sexual Abuse Victims Anonymous*, a support group that counsels incest survivors. With each person that Halliday counsels she reconstructs a family history. She has found that eighty-seven per cent of mothers of abused children have been abused themselves.

Often these women keep silent about the behavioural changes they see occurring in their child. They are often told they are projecting their own abuse onto the situation. "Women's view of reality is used against them. Their perceptions are dismissed as false by the offender who thrives on silence," said Halliday.

Abused children manifest behavioural changes differently. "Girls tend to withdraw into themselves, and become very self-destructive," Halliday said. "Boys become more aggressive and sometimes violent, towards others."

The hardest victims to counsel are older women who have kept silent about their abuse. "It is the years of silence that becomes so painful. You can't tell an eighty year old woman that she'll get over it, and that she has her whole life ahead of her," Halliday said.

OBJECTIVITY: A MYTH

by Corinne Mol

Susan Cole, cofounder of the Toronto based feminist newspaper, *Broadside*, spoke to a group of feminist writers Monday on the myth of objectivity.

"Objectivity is the biggest joke of journalism," she said.

Cole was once a researcher for Peter Newman (The Canadian Establishment). He told her, "you can really write well, but only when you care about what you're writing."

"Newman said this as though he thought I was doomed as a journalist," she said. "He said this to me as a criticism because journalists are supposed to write objectively, write about things they don't have feelings about."

Cole quoted Andrea Dworkin who said, "objectivity means it doesn't happen to you." Cole said, "An example of objectivity is when men write about the effects of the birth control pill. It will never kill them because they don't take birth control pills. What I'm saying is that as feminists we are going to be able to get to the truth because our life is on the line with some of these issues. And the simple fact that they matter to us is going to make for better, more coherent news reporting. That

we mean what we say will make for better, not worse, news journalism."

Cole stated that what is commonly thought of as objective newswriting is when you get a quote from one person and then you are obligated to get an opposing quote from another person. This creates the false impression that all the world is divided 50/50 on every issue. It is not, she said.

"I challenge journalists . . . journalists who call themselves objective are saying bad things about themselves . . . they are saying that they are blank slates with no opinions or feelings. So I think journalists who call ourselves feminists and care about what we write, and are dealing with issues where our lives are on the line, are giving journalism a good name," Cole said.

"When I look at the mainstream press, I notice everything that has to do with men is universal and everything that has to do with women is a one way ticket to the women's pages."

"What is considered news? The stock market, the arms race, and sports. The stock market is a bunch of little machines with ticker tape. With



the arms race we have a couple of generals sitting in the Pentagon playing chess games. And we have the sports establishment which worries about who's going to win the football game or the baseball game."

"It seems to me that everything that has something to do with people, children, family, food, and health research is assigned to the women's pages. When we look

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LET'S TALK ABOUT SEXUAL ASSAULT

by Judy Andrew

Let's Talk About Sexual Assault

Created, Written and Designed by Trace Porteous, (Project Coordinator, Research/Writer) Rhona Loptson (Design, Illustration and Cover Photography) Nora Janitis (Research/Writer) Copyright — 1984, Victoria Women's Sexual Assault Centre.

Did you know:

— Since January 1983, a husband can be charged with rape
— Anyone can be sexually assaulted, whether we are "nice" or "not nice." We just have to be in the wrong place at the wrong time.

— In 75% of sexual assaults the attacker is someone you already know: a friend, husband or relative.

— Rape is a question of power, not passion and is perpetrated by men of all races, classes,

religion, occupation or physical appearance most of whom are married. Men CAN control themselves.

— Even though ages 14-24 are the biggest "target group" females from ages 6 months to 96 years have been sexually assaulted.

The above facts are included in *Let's Talk About Sexual Assault*. *Let's Talk About Sexual Assault* is a manual that tries to dispel myths about sexual assault and educate the public about laws and self-defense. It's basic purpose is tactics for prevention. Although the book speaks to young women, the information provided is useful to everyone.

Concrete steps are given towards reducing the risk of sexual assault. The information ranges from installing good locks on home doors to taking precautions when hitchhiking, and talking to strangers. Our intelligence, our body, and

our assertiveness are probably our best defense. The book gives a list of vulnerable targets and natural body weapons.

Let's Talk About Sexual Assault looks at the differences between the experiences of women and men. It states that rules prevail in this society about what is acceptable behavior for both sexes. "Little girls learn to be GOOD: passivity, dependence, gentleness, and kindness are encouraged. Little boys learn to be BRAVE: aggressiveness, dominance, and independence are applauded."

The book states that these attitudes taken to their extreme can lead to sexual assault. One in four women is sexually assaulted before she turns 18. A woman is raped every 29 minutes in Canada.

Coercion and force are inherent in the definition of assault. It is against the law for anyone to intentionally force another person without that

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AN EXPLOITATIVE RELATIONSHIP

prepared by Sheila Howard, using excerpts from *Women in the Global Factory* by A. Fuentes and B. Ehrenreich and articles based on their work.

Third World women have become a critical element in the global economy, providing a vast pool of cheap labour for globetrotting multinational corporations. Multinationals began to establish plants for export production outside their home countries in the 1960s.

Eighty to ninety per cent of the light assembly workers are women. Multinationals consider light assembly work, whether the product is Barbie dolls or computer components, to be women's work.

Women everywhere are paid lower wages than men. Since multinationals go overseas to reduce labour costs, women are the natural choice for assembly jobs. Wage-earning opportunities for women are limited and women are considered only supplementary income earners for their families. Management uses this secondary status to pay women less than men and justify layoffs during slow periods, claiming that women don't need to work and will probably quit to get married anyway.

Women are the preferred workforce for other reasons. Multinationals want a workforce that is docile, easily manipulated and willing to do boring, repetitive assembly work. Women, they claim, are the perfect employees, with their 'natural patience' and 'manual dexterity.' As the personnel manager of an assembly plant in Taiwan says, "Young male workers are too restless and impatient to be doing monotonous work with no career value. If displeased they sabotage the machines and even threaten the foreman. But girls, at most they cry a little."

The majority of the new female workforce is young, between 16 and 25 years old. As one management consultant explains, "when seniority rises, wages rise," so the companies prefer to train a fresh group of teenagers rather than give experienced women higher pay. Different industries have different age and skill standards. The youngest workers are found in electronics and textile factories where keen eyesight and dexterity are essential. A second, older group of women work in industries like food processing where nimble fingers and perfect vision aren't required. Conditions in these factories are particularly bad. Multinationals can get away with more because the women generally can't find jobs elsewhere.

While some women live close enough to factories to remain with their families and commute by bus, most workers are forced to find accommodations near the plant. Housing is scarce and expensive for their meager wages. Access to clean water is often nonexistent or severely limited. Company dormitory rooms are small and crowded, with beds shared by as many as three shifts of workers; as one worker gets up to go to the factory, another returning from work takes her place in bed. As many as 20 women may be crammed into a tiny space.

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Sexual Assault

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person's consent. Sexual assault is forced sexual activity. Rape is forced sexual intercourse.

The book gives an excellent outline of laws and degrees of sexual assault, which differ according to whether or not a weapon is used and physical injury is present. The levels are called Simple Sexual Assault, Assault with a Weapon, and Aggravated Sexual Assault.

Let's Talk About Sexual Assault speaks candidly about what a sexual assault survivor can expect from authorities, friends, relatives, and herself after an attack. Certain procedures are essential if a survivor wants to prosecute her attacker. Certain emotional reactions are common.

The book stresses that a survivor needs a supportive place to talk. It gives a list of what to do after an attack, what services to contact, and what to expect from those services once you have contacted them.

Definitions are provided at the end of the manual. The definition for self-defense is: an essential skill, learn about it.

For anyone interested in purchasing Let's Talk About Sexual Assault they are on sale at Everywoman's Books, and the Victoria Sexual Assault Centre (383-5545). Cost is \$1.50.

The Victoria Women's Sexual Assault Centre and the UVic Woman's Centre will be presenting a lecture on Sexual Assault, its Myths and Realities, on Monday March 18th at 12:30 p.m. at Cinecenta.

NICARAGUA — BEARING WITNESS AT HARVEST TIME

by Bernice A. Marcopulos.

My Christmas visit with my American family and friends allowed us to share holiday closeness and catch up on each others' lives. It was different this year. Sheila Brady, the oldest sister of Ann, my closest friend from high school, was going to work in Nicaragua for the month of January. Over fruitcake and eggnog, the six women of the Brady family and I had many catalyzing discussions of feminism and politics. Sheila showed me the book *Sandino's Daughters* by Margaret Randall, and we discussed the abhorrent US government policy in Nicaragua. It was then that she informed me of what I considered an exhilaratingly adventurous decision: to work in Nicaragua for a month in support of the Sandinista government. I admired her bravery in presenting herself as an American to the Nicaraguan people. she said she did not fear the Sandinistas, but she feared the American-backed contras. In order to fulfill my sense of vicarious adventure, and to fulfill my need to know how much misinformation the US government is providing the American people concerning affairs in Nicaragua, I requested a full report when she returned. The following "interview" presents Sheila's account of her experiences in Nicaragua.

(Note: Sheila prefers to use the nonsexist alternatives "wommon" and "wimmin" to woman and women.)

The Emily: What is the name of the organization that sponsored your trip to Nicaragua?

Sheila: I went on a month long harvest brigade organized by the Nicaragua Exchange of 239 Center St., New York, N.Y. 10013, telephone (212) 219-8620. The organization exists to send brigades of people to Nicaragua to help with the harvest of coffee or cotton to show United States citizens' solidarity with the Nicaraguans. Other internationals are welcome to join the brigades. Six brigades will be sent this season ranging in size from 25-150 people. Our brigade, which was in Nicaragua from Jan. 4 to Feb. 1, 1985, consisted of 26 people — two New Zealanders, two Norwegians, one Puerto Rican, one wommon from Britain and the rest from all over the U.S. — half of us wimmin, half men.

The Emily: What does the Nicaragua Exchange hope to accomplish by these brigades?

Sheila: The purpose of the harvest brigades is to show solidarity with the Nicaraguan government and to help with the harvest for which they don't have enough people because of the war effort, no more Honduran or Salvadoran migrant workers and the Agrarian Reform Act which gave many peasants their own land to farm. It is important to have internationalists witnessing events taking place in Nicaragua. Brigadistas (as we were called) are encouraged by the Nicaragua Exchange and by the Nicaraguan people to do work in the United States to tell people what is happening down there and try to stop U.S. aid to the contras.



The Emily: What were your own personal goals you hoped to realize during your stay in Nicaragua?

Sheila: I wanted to become more politically inspired, to learn first hand about the situation there, and to improve my Spanish. It worked.

The Emily: What was the town like that you lived in?

Sheila: We spent a couple of days in the beginning and end of the trip in the capital city of Managua. The rest of the time we lived in the town of La Isla de Upa, a state coffee farm in the department of Matagalpa. Of the 400 people who lived there, 350 were Miskito Indians and 50 Spanish-speaking Nicaraguans. The Miskito Indians were relocated there in December, 1982, from their home region along the Rio Coco at the Honduran border, because of the contra war situation. Many of their people were being killed. It seems they are really stuck between two political forces. Many, especially the old, want to return to their homeland, but are afraid to until the war is over.

As state farms go, the village is very primitive, way up in the mountains. We would awaken at 5:00 every morning and be ready to work in the coffee fields with the Nicaraguans by 6:00. We'd work until noon, eat lunch, and work again until three. Eat, sleep, work; eat, sleep, work. They live a very hard life. We lived in a bunkhouse (of wooden bunks) built by a Spanish brigade a year ago. The villagers live in one or two room shacks, sometimes built in a row, with cracks between all the boards. No furniture, mud floors, a concrete slab in the corner for the cooking fire. There are no chimneys and the smoke escapes through the cracks, blackening one side of the white shantys. There is a main kitchen, where everyone can eat rice, beans, and tortillas three times a day, seven days a week. Some of the families cook in their homes and have a garden or chickens or maybe a hog or cow.

The Emily: What is the status of health care and education in Nicaragua?

Sheila: Since the time that the Sandinistas came into power and ousted Somoza on July 19, 1979, both the health care and school systems have greatly improved and become accessible to people in the countryside. In La Isla, there is a "puesto de salud," a health care center where the people can see the nurse at the center but she also travels into the countryside and visits all the homes. Nicaragua has a very successful vaccination program and in the last five years has wiped out polio. The infant mortality rate is also declining and malnutrition is no longer a major problem.

We met two doctors while we were there, Mariel and Roger Martinez, who were working in a nearby village. Mariel is in her last year of med school and was spending her school vacation working in the countryside. Roger had just finished med school and in exchange for the free education, is doing his two years of work for Nicaragua in the countryside. At the time of the takeover, many doctors fled the country. Now, five years later, is the first graduating class of doctors, half wimmin and half men. Health care workers at all levels are being trained at a fastly growing rate.

In La Isla there is a one-room schoolhouse which doubles as a church on Sundays. After the harvest, from March through October, school is in for children and adults. The Miskito Indians are taught in Miskito and also learn Spanish. Before the revolution was won, there was 50 per cent illiteracy rate. Now it is down to 12 per cent, due to a country-wide literacy campaign and a large increase in the number of teachers and schools.

The Emily: How is the Nicaraguan wimmin's situation similar/dissimilar from that of the North American wimmin?

Sheila: The wimmin of the village get up before everyone (between 2:00 a.m. and 4:00 a.m.) to begin cooking breakfast and preparing for the day. Some of them go into the fields to pick coffee; others stay home and watch the kids, cook, wash clothes in the river, iron from the fire, and clean the dishes. The ones who work in the fields bring their children along to help pick or play between the trees, or leave an older daughter home to watch the youngsters and do the chores. They are likely to get married and begin having babies between the ages of 13 and 17. However, in the cities, the wimmin are more likely to join the militia or go to the university. One Sunday, we visited a neighboring state farm, El Roblar, where there was a brigade of people from Managua to help in the harvest. Many of them were in the militia and half of them wimmin. It was so great to see 14 and 15 year old wimmin with red and black headbands carrying their AK-47 automatic rifles and speaking of the revolution and wimmin's place in it with fervor. Guns in this country have a totally different energy than those I see at home — a positive energy. They are for our protection and not to be turned against us. They are in the hands of the people fighting their oppression, working towards peace.

The Emily: What were the wimmin's primary concerns?

Sheila: I made friends with a wommon named Media Marena. She's 28 years old and has four kids. The first thing she asked me was if children in North America know how to read and write. The second was if we have electric irons. I asked her what she thought of the Sandinistas and the revolution. She said, "Beautiful."

Because of the United States' economic sanctions against Nicaragua and the costliness of the war effort against the U.S. backed contras, inflation is high and products are scarce. Some wimmin noted these problems as having happened since the revolution — some blaming the U.S., others only seeing their difficult lives being made more difficult.

A primary concern is the fear of contra attacks. The contras terrorize the peasants with isolated attacks of brutal murders of wimmin and children and kidnapping of men to join their forces. They are also attempting to destroy coffee production in the country and other cash crops desperately needed by Nicaragua to boost its strangled economy. The department of Matagalpa is in the war zone. While we were at La Isla, there was an exchange of gunfire one day between the contras and the FSLN (Sandinista National Liberation Front) at San Antonia, a town 4 km. away. No one was hurt. On Sunday evening we heard mortar fire for over an hour and later were informed that contras attacked a tobacco farm 50 km. away, burning the farm, killing eight wimmin and children and kidnapping men. Every day we heard at least one isolated gunshot (perhaps someone cleaning a gun) and the people in the fields would nervously giggle and wait to hear if a gun battle would ensue. One wommon in the village told a brigadista that she felt safer since we were there. One reason for this is the contras are less likely to bomb a place where there are internationals.

We had a wimmin's meeting one Sunday afternoon. The cooks from the main kitchen, some of the wimmin from town, and the brigadista wimmin gathered in the kitchen, standing in a circle on the mud floor, holding babies, some tending to the dinner which was cooking in big pots on the fire. Slowly people relaxed and began to open up. We exchanged information on many topics. They told us they had access to birth control pills and the IUD (which they were afraid of). They also could get the injection (banned in the U.S.). The Church and older people are against birth control, but the younger people are starting to use it anyway. They said wimmin do all the domestic work because the men are very tired after working so hard in the fields. There is a problem with battering but often wimmin will tak to other wimmin. Dora, the head cook, says she draws wimmin out who she thinks are being beaten and that one eventually left her husband and "now she's fat and happy." Dora is a slight 32-year-old amazing wommon who has eight children. Two sons and daughter are in the militia. She would like to have more children to give to the revolution. We asked about rape. They said rape has not been a problem since the triumph in 1979. It used to be the rich men who raped, and if put in jail, they could buy their way out. Now, a rapist gets 30 years in prison. The Nicaraguan wimmin told us they rarely get together and talk about wimmin's issues. If two wimmin are talking together, one's husband is likely to come along and pull her away. One of the brigadistas related to them how the wimmin in the early stages of the wimmin's movement in our countries often got together to sew or wash and in that way were able to begin organizing. The village wimmin liked the idea. We were all very excited about the meeting and the Nicaraguan wimmin described it as "enchanting" and "revolutionary."

The Emily: Have feminist principles been adopted since wimmin fought in the revolution?

Sheila: Machismo is big in Latin America. Yes, many feminist principles have been adopted, but it will take more than five years to change such deep cultural habits. I spent most of my trip in La Isla, and being so isolated and primitive, the town has not experienced feminist principles taking a strong hold. Some changes are visible there — like equal pay for work. Also, it is now against the law to advertise substitutes for mothers' milk. There is a national campaign to promote breast feeding by education and weighing of infants. Wimmin get six weeks' paid maternity leave through the union. AMNLAE, the Luisa Amanda Espinoza Nicaraguan Women's Association, is a direct outgrowth of wimmin being involved in the revolution: They have organized wimmin all over the country and fight for the rights of wimmin and for the revolution. Many changes have been implemented since the triumph. It is now illegal to use wimmin in advertising. It is so refreshing to travel through the countryside and not be repulsed by sexist billboards. Many wimmin's co-operatives have been set up to sell their wares. Day care centres are found in all the cities and many towns. In the recent elections, the FSLN won the presidency (Daniel Ortega), vice-presidency and 61 of the 96 seats in the National Assembly. Twenty-one per cent of those are occupied by wimmin.

The Emily: Is the wimmin's military separate from the men's?

Sheila: The wimmin do have a separate military school but fight together with the men. There are also thousands of wimmin in the popular militia.

The Emily: What are your observations on the phenomena of machismo?

Sheila: Machismo is still riding its big, gallant horse. It'll take a while to deflate its chest. However, men talk of wimmin's rights in their revolutionary speeches, and when they do say something sexist, they realize it and make excuses. I guess that's a step in the right direction, or is it?

The Emily: What are the power dynamics of the Catholic Church now?

Sheila: There are many Catholic priests involved in the revolution, working within the Sandinista government. Nuns and priests throughout the country work with the people for the revolution. However, the Pope and bishops are a more reactionary presence there. They do not support the Sandinistas and have put pressure on some priests to quit their government posts.

The Emily: Any messages from the Nicaraguan people?

Sheila: They were always warm and open to us, making it clear they understood the difference between a people and an unjust government. Over and over Nicaraguans asked us as North Americans to go back and send them peace. Again and again they are blocked from making the changes and fulfilling their visions because the war effort is exhausting their resources. Yet their spirits are still very high and strong. The people are so real. When speaking of his generation, one man said that all they can foresee in their lifetime is work, work not to end poverty, but to end misery for future generations.

Sheila Brady lives in the Catskill mountains near Woodstock, New York, where she is very active in wimmin's issues and political issues. Since her return to the U.S., she has been giving slide shows to inform the American people of her firsthand observation of the situation in Nicaragua.

A PERSPECTIVE: INDIAN WOMAN WRITER

by Valerie Dudoward

I move in a world within 2 worlds, and I walk, too, in that "bigger" world — the mainstream.

My workday world is not one that I am able to share with many other Native Indian women. There are not many Indian women working in the writing fields with which I am involved: playwriting, technical and research writing, writing for a federal government department

My work contacts involve mainly men, Indian and non-Indian. And yet, at the community level, it is Indian women, I believe, who are doing the grass-roots work which needs to be done. But the leadership roles continue to be dominated by Indian men. Why is this so?

I can only barely perceive elements of true answers. Indian women are often single-parent providers for their children. They fill an important role within the expanded family structure of Indian life. Yet these are not truly answers, and I know it. I can only account for the realities of my own life and the responsibilities I have chosen for myself.

Many times I believe that non-Indian women seek me out to answer for all Indian women, and I can not claim to be a representative spokesperson for such a group.

Still, there are social changes to which I am committed. Section 12 (1) (b) of the Indian Act, which strips Indian women of their status, their identity, upon marriage to non-Indians or non-status Indians: this must not only be eradicated, but mechanisms must be implemented to allow for reinstatement of these women and children of their marriages, who have also lost their Indian status. The Indian community must be given back its full membership.

This law has been cruelly destructive to the entire Indian community, particularly among the West Coast tribal nations, which enjoyed a matrilineal system before contact with non-Indians. The blood-line was traced through the mother; children were born into their mothers' clans; names and titles were often given to clan members by the family matriarchs. Indian women held a powerful position of leadership and authority. How different is the reality of today.

Yet . . . there are changes occurring. Indian women are running for office in band councils and tribal councils, they head education committees and dominate community health fields.

I believe that as our Indian Nations rise above the dust and destruction of laws such as 12(1) (b) and other elements of non-Indian infringement upon our lives, Indian women will once again be true and powerful participants in our communities.

I live in a city, and am happy with my choice, and believe that my participation at this level, in this reality, is also a valid contribution to our Nations' resurgence.

That is really what my feelings come to: choice. Indian women, and all Indian people, must be free to choose who they want to be, how and where they want to live — without the dictates of gender-discriminatory laws.

Choice. Let us all choose wisely.

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at the way news is divided I hope it becomes more obvious what a joke objectivity is."

"Just because they care about the stock market (or sports) doesn't mean I do. What's considered 'objective' news is what's happening with men. What is considered women's news is concerned with real people and is trivialized by ghettoizing it in the paper."

If you want to go into the mainstream world and write about women's issues you will encounter a lot of problems. You have to give it a news hook. For example, the fact that rape continues to go on is not news. Even the fact that women do not have access to the procedure called abortion is not news. Henry Morgentaler opening an abortion clinic is news. And it really bothers me,

that for all this courageousness and wonderfulness, the only way we can get the abortion issue onto the agenda of newspapers is if he opens up a clinic."

"This is one of the reasons we founded *Broadside*. We had to find a place to write about what matters to us. With *Broadside* what we are often doing is writing about the news we are creating, so that we may cover demonstrations that we ourselves are on, or that we ourselves may have organized. This is of course taboo in the mainstream press. There are pockets of sanity in mainstream press, publications that I can read without getting extremely annoyed. We wanted *Broadside* to be a place where we could write something and mean what we say, and not be accused of not being good journalists," Cole concluded. □

INTERNATIONAL WOMEN'S DAY

International Women's Day is a day to celebrate women, their achievements and sufferings, past and present. They say that this is the end of the decade for women, we say that it is the beginning of the century. Our goal is to make every day a celebration. No more poverty, no more violence. Women will walk with no fear. Women throughout the world will achieve freedom of choice about their lives.

HILDA LINI

The creation of a Pacific women's resource bureau in the New Caledonian capital of Noumea is encouraging existing women's networks and fostering the establishment of national women's councils.

"The term *feminism* is virtually unknown in the South Pacific," says Hilda Lini, first programme development officer of the two-year-old bureau. "Pacific women have strong and firm beliefs on the subject — but not in the terminology of the Western World. My understanding of the concept *feminism* is an activity organized by women to care for women's rights and interests."

Lini believes such activities include women speaking out where their lives are affected by traditions, social structures and laws; women initiating projects to improve their basic needs in the home, in food and water supplies; and women taking a role in planning and building development projects in their community.

Former journalist Lini, 29, of Vanuatu, became the bureau's first officer for English-speaking countries. After graduating from the University of Papua, New Guinea with a degree in Journalism, Lini founded and edited Vanuatu's first independent newspaper. During Vanuatu's drive for independence in the 1970s, she was a member of the ruling Vanua'aku Pati's executive council, editor of the party newsletter, and coordinator of the women working for independence. While involved with the party she was the women's coordinator as well as co-ordinator of young peoples' activities, editing the party's newspaper *Vanua'aku Viewpoints* and going around the villages explaining to people the importance of independence.

— submitted by the South Pacific Peoples Foundation

ZHANG SHA-QING

"On behalf of the women in this neighbourhood committee, I would like to extend to you our congratulations on this International Women's Day. If we were in the old China, I would not be able to welcome two Canadians to my home. My name is Zhang Sha-qing and I am a housewife. I used to be a servant in a rich home and my husband and I had no place to live together. He lived with the other rickshaw pullers in a small room and was very poor. Sometimes people used to beat him up when they didn't want to pay him. He now works in an orchard.

Yes many girls still had their feet bound when I was young, especially in the rural areas of the north. My eldest sister had hers bound, but my youngest sister and I refused. There were still people who thought you wouldn't be able to get married . . . When the bride was taken to the groom's home in a sedan chair and she would get out, the neighbours would look at her feet to see if they were small or big. If she had small feet, people were happy. If she had big feet, people would say "Oh, her feet are too big!" No parents would look at their children's feet and say that their shoes are getting small, let's get them bigger shoes. In the old society, the shoes stayed small."

— from interviews conducted in 1980, by Betty Andrews

THE END OF THE WOMEN'S DECADE 1975-1985

... Mothers and Daughters
... we think back through our mothers if we are women
Virginia Woolf.

All women are daughters. Most women eventually become mothers. As daughters we develop a special closeness with our mothers that is sometimes marred by poverty and also by what society expects women to be. Our mothers either wish us to exemplify themselves, or wish us to be something else.

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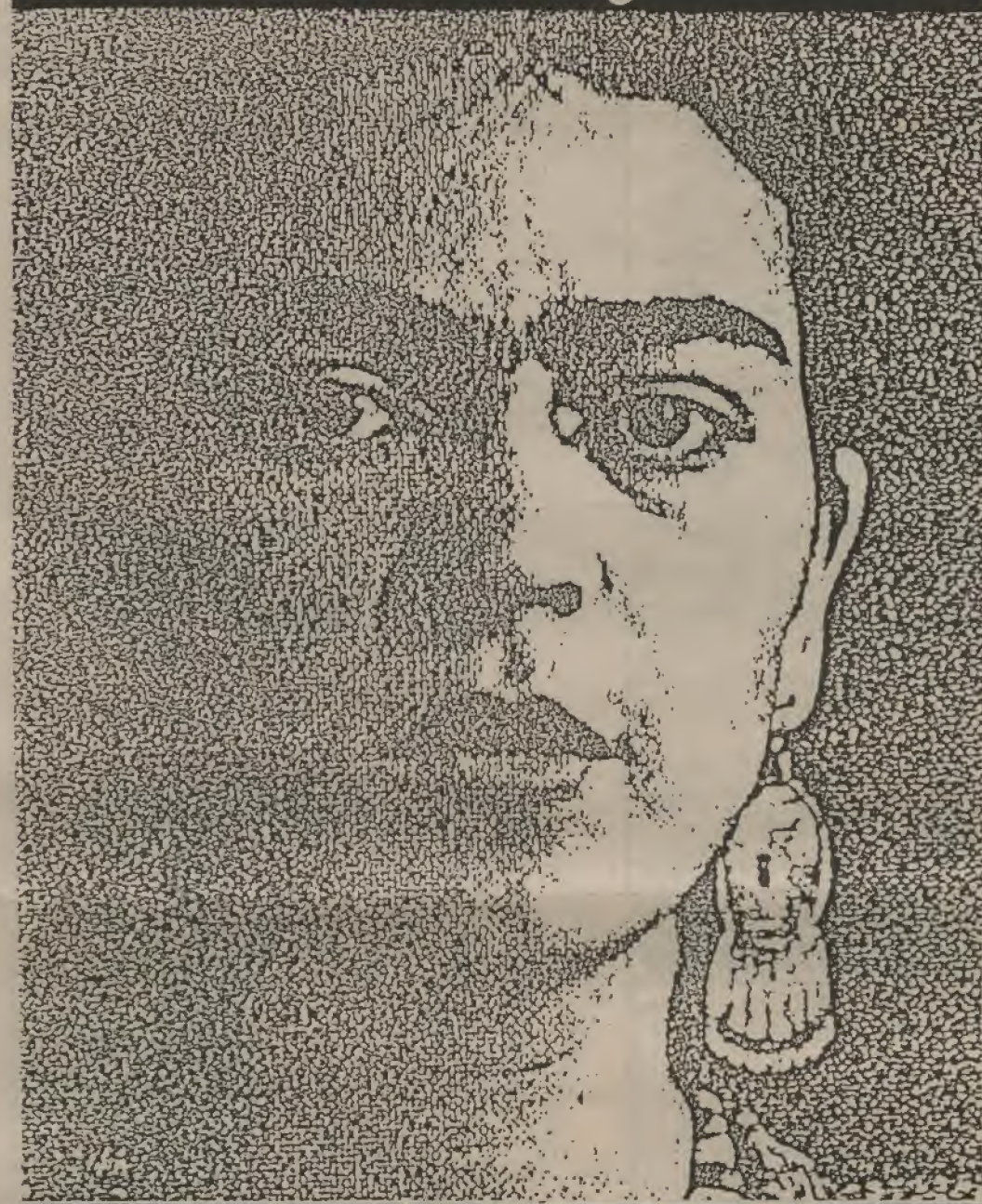
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a celebration of women



FILM
Second
Annual
FESTIVAL

THURSDAY/MARCH 7

Cinecenta
Free Admission

FRIDAY/MARCH 8

2:30

Augusta

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INTERNATIONAL V

International Women's Day is a day to celebrate women, their achievements and sufferings, past and present. They say that this is the end of the decade for women, we say that it is the beginning of the century. Our goal is to make every day a celebration. No more poverty, no more violence. Women will walk with no fear. Women throughout the world will achieve freedom of choice about their lives.

HILDA LINI

The creation of a Pacific women's resource bureau in the New Caledonian capital of Noumea is encouraging existing women's networks and fostering the establishment of national women's councils.

"The term *feminism* is virtually unknown in the South Pacific," says Hilda Lini, first programme development officer of the two-year-old bureau. "Pacific women have strong and firm beliefs on the subject — but not in the terminology of the Western World. My understanding of the concept *feminism* is an activity organized by women to care for women's rights and interests."

Lini believes such activities include women speaking out where their lives are affected by traditions, social structures and laws; women initiating projects to improve their basic needs in the home, in food and water supplies; and women taking a role in planning and building development projects in their community.

Former journalist Lini, 29, of Vanuatu, became the bureau's first officer for English-speaking countries. After graduating from the University of Papua, New Guinea with a degree in Journalism, Lini founded and edited Vanuatu's first independent newspaper. During Vanuatu's drive for independence in the 1970s, she was a member of the ruling Vanua'aku Pati's executive council, editor of the party newsletter, and coordinator of the women working for independence. While involved with the party she was the women's coordinator as well as co-ordinator of young peoples' activities, editing the party's newspaper *Vanua'aku Viewpoints* and going around the villages explaining to people the importance of independence.

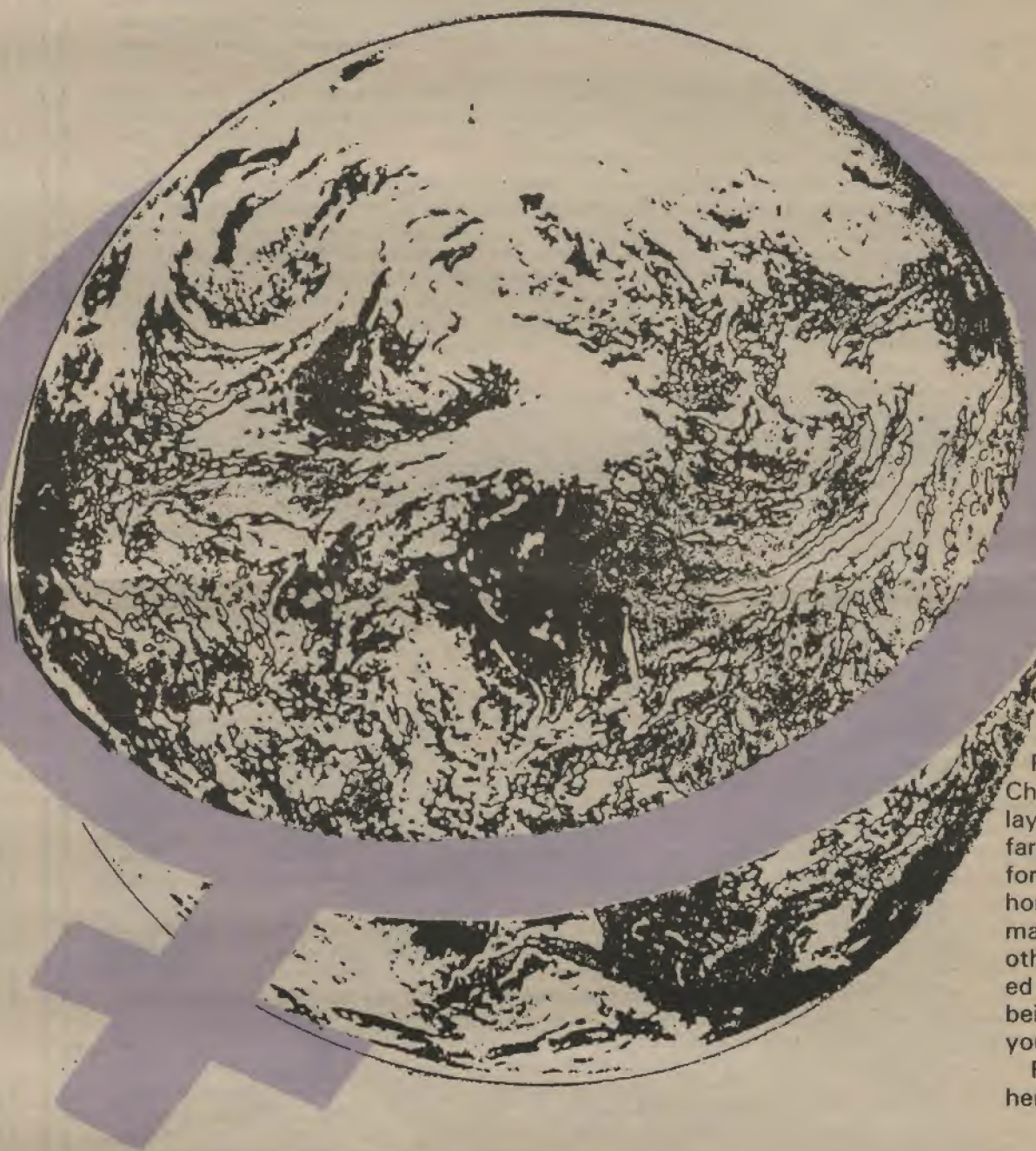
— submitted by the South Pacific Peoples Foundation

ZHANG SHA-QING

"On behalf of the women in this neighbourhood committee, I would like to extend to you our congratulations on this International Women's Day. If we were in the old China, I would not be able to welcome two Canadians to my home. My name is Zhang Sha-qing and I am a housewife. I used to be a servant in a rich home and my husband and I had no place to live together. He lived with the other rickshaw pullers in a small room and was very poor. Sometimes people used to beat him up when they didn't want to pay him. He now works in an orchard.

Yes many girls still had their feet bound when I was young, especially in the rural areas of the north. My eldest sister had hers bound, but my youngest sister and I refused. There were still people who thought you wouldn't be able to get married . . . When the bride was taken to the groom's home in a sedan chair and she would get out, the neighbours would look at her feet to see if they were small or big. If she had small feet, people were happy. If she had big feet, people would say "Oh, her feet are too big!" No parents would look at their children's feet and say that their shoes are getting small, let's get them bigger shoes. In the old society, the shoes stayed small."

— from interviews conducted in 1980, by Betty Andrews



... Mothers and
... we think back

All women are mothers. We become mothers by the closeness with our children, by poverty and a sense of duty. Our mothers do not want us to be like them, or wish us to be better. In Nicaragua, we are mothers and daughters as mothers and daughters, and by learning to struggle.

• • • **S**

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Puring Trinidad, age 10, was taken to the Church. In the early 1950s, lay workers, documented farmers from their homes for 'rebels'. In January 1954, he was taken home, seized the documents, materials, and arrested other lay workers. Arrested and tortured in prison, being separated from his youngest of whom he

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Twenty-five years on from the Soweto uprising, Mphahlele believed that black South Africans deserved quality education and a decent school. She remembered the struggle while still in her pyjamas, lying in bed, waiting for the dawn of liberation under the Terror. She was in prison and is banned from publishing.

"When the uprising came, that had to come, because many years that I am with people who are more educated as a child of 14 I had no government, although I was because I was still a

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SHE PAINTS EMOTION

by Sage Sinats

Large outlined faces come forward and speak to you. They tell you of sadness, confusion, or serenity. They make you react. These are the souls of Louanne Rhine's paintings.

Born in Edmonton, Alberta, she came to Victoria 7 years ago. Her intention was not to paint, but to write.

"I have been painting for a long time. My father painted. When I was growing up we used to paint together. We would go on holidays to southern Alberta or somewhere and sit down in a field and paint. I didn't really think anything of it at the time."

"When I went to University I studied writing. After 4 years I decided that I could express whatever it is through visual images better than through writing. I found a style that I feel comfortable with and I have been . . . well, it's a process of doing it over and over again."



All of Rhine's work is figurative, some of it expressionistic. She paints human emotion.

"It is the expression that is important. I want people to look at it. It's not like I want people to do something more than I want them to look at it and see themselves. I want them to feel something. It doesn't have to be anything in particular. It comes from my personal experience but has more to do with being vulnerable. I think in some ways I feel quite exposed."



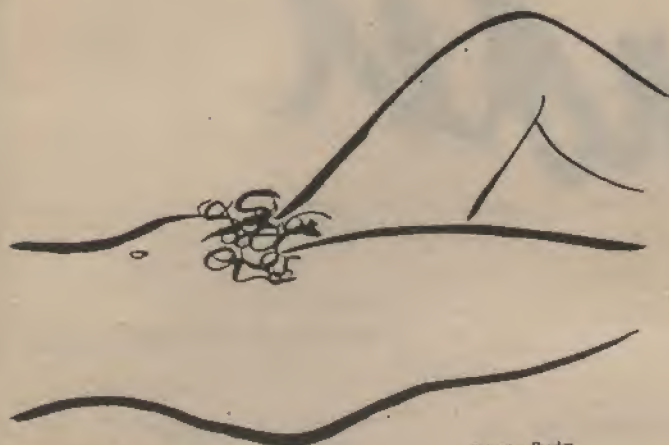
Louanne Rhine's art is changing. Moving away from expressionism, both subject matter and execution are different. It has become more personal.

"I have questioned art a lot lately. I really wonder what art means. It should be in the painting. I want some kind of feeling involved. Some art you can look at without any involvement. You just look at it and react to the colours of something. You're not actually drawn into it. I'd rather be drawn into it, whether it's painful or not."



"EROTICA!"

A FEMINIST EXPLORATION"



by Women Against Pornography

For three and a half years Women Against Pornography has been involved in raising public awareness and leading activist work around the issues of prostitution and pornography. In our workshops on pornography we heard repeatedly from women about the need for positive alternatives to pornography — for an exploration of erotica. About a year ago we decided to respond to this demand. The result is a slide-audio show — "EROTICA! — a Feminist Exploration."

Our purpose with "EROTICA!" is not to give pat formula answers but to stimulate thought and discussion among women on the issue of erotica. The anti-pornography movement has addressed quite powerfully what is not erotic; we hope to follow up this analysis with an inquiry into what is erotic. So much of what is represented as female sexuality in our culture is inherently false, misogynist, and warped by the profit motives of the pornocrats. We need to reclaim our sexuality and begin the process toward a depiction of female sexuality we as women can hold as our own. "EROTICA!" is a tentative beginning.

The project is from a feminist perspective — a woman's point of view. Our designated audience is women. However, we are willing to rent the slide-audio show to mixed groups. It may be useful for those men who are already sensitized to the feminist analysis of pornography and are willing to approach a feminist perspective on erotica without being defensive or threatened.

The content of "EROTICA!" is wide ranging. Beginning with a historical overview, we move into questions which are essential to work through if we are

ever to formulate an adequate feminist definition of erotica. Included are questions about "romance," context, language, male imagery, exclusionary standards of "beauty," and that nagging query — "is there lust after feminism?"

Working on "EROTICA!" has provided all of us in WAP with a welcome and positive change from the constant ugliness and frustration experienced in struggling with pornography. The process has led to the questioning and expanding of our own analysis as we've come face to face with the current sexuality debate within the feminist community. The group has grown closer. Our purpose for existence has been reaffirmed and energized in the process. At the same time, we have all expressed fear and trepidation about exposing "EROTICA!" to public view: fear of audience reaction, of being misunderstood.

We realize for some the very fact that WAP has produced such a project will be confusing. These persons probably never understood our analysis of pornography. This may be a new opportunity to bring about an awareness that to be anti-porn is not synonymous with being anti-sex. In fact, some may feel we have "gone to far" (again!) and declare our entire project "obscene."

"EROTICA!" is humorous, at times disturbing, and above all, thought provoking. Certain sections will touch some women more than others. We hope it will be a source of inspiration to create erotica — to fill the void. For all, it will be a chance to explore and question. We invite women to join us at "EROTICA!"'s premiere.

"EROTICA! — A FEMINIST EXPLORATION" premieres March 30, 7:30 p.m., James Bay Community Centre.

W.U.S.C. CONCERNS

by Judy Andrew

World University Services of Canada sponsors student refugees exiled from their home country. On Thursday, February 28th the AMS Board of Directors passed the wording for a referendum question that would enable WUSC to ask UVic students for a fee hike of 25¢ per student, per term, to help financially support a refugee.

"Students applying for refugee status often must apply outside of their country," said a WUSC representative. "The situation is often so repressive that students are fleeing for their life." Students apply to the United Nations High Commission of Refugees, which then forwards the application to WUSC Ottawa if asylum is sought in Canada. The whole process takes a year.

Males are more often selected for refugee status. This is because mostly men apply. "Women in underdeveloped countries usually don't receive a higher education than elementary school," said a WUSC representative. "Also women are the caretakers of children, and there is less inclination to accept them because the program is only set up to financially support one person."

Special requests have been made to alleviate this problem. Yet, traditions are set in other countries, and we must view the world from a cross-cultural perspective, the WUSC representative added. "Women from different cultures don't necessarily see that there is a problem like we see there is a problem. We must respect their involvement and achievements. Many women actively participate against repression in their country."

Thirty-seven local committees to assist student refugees exist in Canada. They offer financial, and emotional support to students entering a new society. Students are picked according to their qualifications and the particular suitability of the university to their needs.

CENSORING THE UNEMPLOYED

by Corinne Mol

Vancouver writer Helen Potrebenco, a working class feminist and author of *Taxi*, spoke to members of Canadian University Press last week on publishing and censorship.

Potrebenco, who has worked at everything from a taxi driver to a secretary for an insurance adjuster, provoked the 70 CUP-poids at Victoria's Sportsman Inn Feb. 24 by challenging their definition of censorship.

She said she received about 30 rejections of her manuscript of *Taxi*. The problem with *Taxi*, it seems, is that it did not fit into the novel genre: a person starts with an internal fault and resolves it or learns to live with it. Society cannot be at fault as implied in *Taxi*.

Publishers said that her book *Taxi*, about a socialist taxi driver named Shannon in Vancouver's East End, wouldn't do because "writing is not about ordinary people writing about ordinary people."

Another publisher's rejection letter said "Shannon was a dumb woman. Why didn't she get a good job?", ignoring that often there are no good jobs available for women.

Potrebenco also commented that she could not get her poetry published because "you can understand what it's about."

When she told some of the taxi drivers she worked with that she had written a book about taxi drivers, they asked, "Why not write about glamorous rich people who screw a lot?"

Potrebenco also questioned this society's definition of censorship.

"Whether a company will publish your work is not called censorship. How it is edited is not called censorship. When a distributor won't handle your writing, that's not censorship. When a library won't handle your work, that's not called censorship. When a school won't purchase it, that's called selection."

"Censorship is when a mother goes to the school board and says, 'I don't want my kid reading this book'," she stated.

"The middle class determines what's censored. When the working class doesn't want a book in a school, it's fascism."



HELEN POTREBENCO

"We already have censorship (all down the line) and nobody objects to it. It's censorship when the non-literary class objects. The literary community is mostly middle class men."

"Only 1/100 manuscripts written is printed. Why can't we do that with porn? Make it some of the 99 not printed?"

Potrebenco said she believes there should be dialogue, an open school debate including the parents and the teachers, as to whether a book is good for the children.

When asked about the Margaret Lawrence book recently taken out of Orillia, Ont. schools, Potrebenco said, "I don't think the kids in Orillia, Ont. will suffer permanently for not reading Margaret Lawrence."

Members of the audience commented that most of the books thrown out of schools are the more progressive ones and that it's the fundamentalist right wing Christians who often kick up the biggest fuss.

Potrebenco suggested that she'd be delighted if her books even got into the schools to be thrown out again.

Asked if *Taxi* will ever make it into High Schools, she said no, because it's about the working class and there's too many dirty words in it. □

Exploitative cont'd from page 2

The subsistence wages and substandard living conditions are only part of the picture. Most women work under conditions that already have broken or will break their health within a few years. Electronics is near the top of a list prepared by the U.S. National Institute on Occupational Safety and Health of high health-risk industries. Open containers of dangerous carcinogenic acids and solvents, giving off toxic fumes, are commonplace in electronics factories. Electronic companies require perfect vision in new employees, but most women need glasses after a few years on the job. During the bonding process, women peer through microscopes for seven to nine hours a day attaching hair-like gold wires to silicon chips.

Women factory workers are in a precarious situation, treated like temporary workers, always under the threat of layoffs. Sick leave, holidays, and vacations are almost unheard of. A probationary or apprenticeship period of six months or so, during which pay is only three-quarters of the regular wage, is common. By laying off workers just before the end of their probation, companies

save the expense of a full wage. Workers are so used to this practice that they refer to themselves as 'permanent casuals.'

Factory work does offer women some autonomy, earning power, and freedom from parental control. But the price of this freedom is high.

Women all over the world are becoming a giant reserve army of labour at the disposal of globetrotting multinationals. No woman can feel job security on the assembly line as long as the profit motive guides multinational activities. Runaways are now occurring within the Third World. Sri Lanka, which recently opened an export processing zone, has become a haven for companies fleeing labour militancy in South Korea and the Philippines.

Also available from VIDEO:

Southeast Asia Chronicle No. 66, Jan.-Feb. 1979 — "Changing Role of S.E. Asian Women"

Multinational Monitor, August 1983 "Focus: Women & Multinationals"

KING SOLOMON'S STUDIO CAFE

The Artists' Cafe

MIDDLE EASTERN FOOD
EAT IN - TAKE OUT

FALAFELS, SHISHKEBABS, PIZZAS, SALADS
ESPRESSO, CAPPUCCINO

615 Johnson -----381-2545

INTERNATIONAL WOMEN'S DAY
SPECIAL

free falafel sandwich
to any woman presenting
this AD on March 8th.

INTERNATIONAL WOMEN'S DAY CELEBRATIONS



International Women's Day will be marked in Victoria with two major events, around the theme "Celebrating Women." Sponsored by the At Last Women's Coffee House, the UVic Women's Centre, and the International Women's Day Committee, festivities will begin on March 8, International Women's Day.

On Friday, March 8th there will be a women's pot-luck and social evening at the Unitarian Church, 106 Superior Street, starting at 6:30 p.m. After dinner, there will be a NFB film on Japanese women, followed by folk-dancing and music. Admission is free.

On Saturday, March 9th, starting at 8 p.m., celebrations will continue at The Centre, 563 Johnson Street, with two events. Feminist Counsellor Alice Ages will open the evening with a summary of the

United Nations Decade of Women. An all-women company will then perform "Dance Spirit Dance: Spinning New Wives' Tales," a theatrical-musical celebration of women's lives and visions of the future. Admission is \$3.

International Women's Day began March 8, 1908, when women garment workers in New York's Lower East Side marched in the streets to demand an end to sweatshop conditions such as those that killed 128 women in a fire at the Triangle Shirtwaist Factory. Since 1975, International Women's Day has been seen as a day for women to meet, demonstrate, celebrate, and organize to bring about the goals of equality between men and women, integration of women into economic development, and to the promotion of peace.

THE Emily Staff Box

Contributors this issue:

Corinne Mol, Michelle Eshom, Romi Casper, Bernice A. Marcopulos, Women Against Pornography, Jan Hull, Kristin Norget, Sage Sinats, Judy Andrew, Carole Fast, Charolette Ostrowski.

Special thanks to Susan Gage, Sheila Howard, and Betty Andrews of Victoria International Education Association for supplying vital information.

Lay out design by Sage Sinats.

Editorial

Although we have criteria about what articles will be accepted for print in *The Emily*, the articles themselves do not necessarily reflect everyone's views on *The Emily* collective.

As a feminist student newspaper, our mandate is to write and publish articles and events that are pertinent to women's lives. Although we are a UVic publication, we encourage every woman to participate. Emily collective meetings — Friday 1:00 p.m. in the Women's Centre, Rm. 106 Student Union Building, UVic.

Calynder

THURSDAY MARCH 7

ANNE CAMERAN AND 2 DAUGHTERS, readings and performance. Nexcombe Theatre, B.C. Provincial Museum. 8 p.m. (387-5745)

FRIDAY MARCH 8

INTERNATIONAL WOMEN'S DAY and conclusion of WOMEN'S DECADE 1975-1985.

Multicultural Women's Association — 12-2 p.m., Rm. 101-1012 Douglas St. Three women (from Hungary, Japan, Peru) discuss "What life was like in countries from which we came."

POETRY & PROSE READING. 4 women writers read from their works. Sharon Thesen, Erin Moure, Anne Lessingham, Constance Rooke. Open Space, 510 Fort St. 8 p.m. \$3/\$2 students and members. Sponsored by Canada Council and UVic Dept. of Women Studies.

WOMEN'S POTLUCK. Unitarian Church, 106 Superior Street, 6:30 p.m. Women are asked to bring an ethnic dish. Film and folkdancing to follow.

STATUS OF WOMEN ACTION GROUP OPEN HOUSE, 2-6 p.m., Opening of new office at 213, 620 View St. 381-1012.

SATURDAY MARCH 9

THEATRE, DANCE, MUSICAL PRESENTATION "DANCE SPIRIT DANCE." Women performers at Integrated Arts Centre. 8 p.m. \$3. Guest speaker Alice Ages, "The Decade of Women."

MONDAY MARCH 11

K.D. LANG at Harpo's. 385-5333. Until March 13.

SATURDAY MARCH 16

ACTING UP. Vancouver's Feminist Theatre Ensemble. Also featuring Rhonda Jean and the Road Apples, and Ezzell. 8 p.m. Room 144, MacLaurin Bldg., UVic. \$3/\$2.50 unempl. All proceeds to the Women's Coffeehouse. For women only.

MONDAY MARCH 18,

Victoria Women's Sexual Assault Centre will lecture on "Sexual Assault — Myths and Realities?" 12:30 p.m. Cinecenta.

MONDAY MARCH 25

WOMEN IN NON-TRADITIONAL OCCUPATIONS, Lecture/discussion, Dr. Norma Mickelson, Faculty of Education. Part of the "RESEARCH ON WOMEN NETWORK" series. 12:30-1:30 p.m., Cornett B-108, UVic. Bring your Lunch. FREE.

SATURDAY MARCH 30

WOMEN AGAINST PORNOGRAPHY PRESENTS "EROTICA! — A FEMINIST EXPLORATION." A premiere for women only. James Bay Community Centre. 7:30 p.m. Donation. Wine and beer available.

ONGOING EVENTS...

Women's Coffeehouse... Wednesday evenings 8:30 p.m. 1923 Fernwood 382-3676.

Gathie Falk: a Survey 1978-1984. Art Gallery of Greater Victoria. 1040 Moss St. Until March 30.

EMILY CARR: 50 YEARS. Emily Carr Gallery, 1107 Wharf St. 387-3080.

CFRO

WOMEN'S VISION OF RADIO

In Victoria 103.1 fm on cable.

MONDAY 7:30 p.m. WOMAN VISION — magazine format radio that brings you news and music by, for, and about women.

Mar. 11 Women's Peace Camps.

Mar. 18 Midwifery.

Mar. 27 Women and psychiatry.

WEDNESDAY 3:00 P.M. ALIVE — In concert music by women.

THURSDAY 8:30 P.M. THE LESBIAN SHOW

Mar. 7 Coming Alive in '85. Coverage of the UBC Gay/Lesbian conference and a preview of the events for International Women's Day.

Mar. 14 Coming Alive in '85. Part 2 with more interviews and workshops from the Conference. IWD review, and interviews from the parade and other events.

Mar. 21 Diane Lindsey, a bass player for such artists as Meg Christian and Chris Williamson, has put out her debut album "Open Up." Her first recorded song "Sweet Darling Woman" was recorded by Meg Christian.

Mar. 28 The last show of every month will now feature Lesbian Listing, coming events of local groups. It will also feature comedy and innovative women's music with a pop influence.

FRIDAY 7:30 P.M. RUBYMUSIC

Mar. 8 Closet Productions presents *The Righteous Mothers*.

Mar. 15 New from Rosetta Records: the International Sweethearts of Rhythm, and rare and early Dinah Washington.

Mar. 22 The collected works of Chris Williamson, Tret Fure, Teresa Trull, and Barb Higbie.

Mar. 29 The greatest duets of all time: Peaches and Herb, Ferron and Bim, Tammie and George, Ashford and Simpson, Teresa and Barb, Nino and April, Paul and Paula, Kim and Kenny, Chris and Meg, Marilyn and Billy, Dinah and Brook, Ronnie and Holly, and many more. Host: Connie Smith.

IF YOU WISH TO INCLUDE EVENTS OF INTEREST TO AND CONCERNING WOMEN IN THE CALYNDER, PLEASE SEND INFORMATION TO: THE EMILY, P.O. BOX 1700, UVIC SUB, VICTORIA, B.C.